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135 in Kansu province; in addition, bornite, presumed to be very rare in the eastern hemishpere, has been discovered in southern Shensi province, leading to the belief that China may have rich additional bornite deposits. (China Monthly Review, May, 1953, p. 75.) In addition, several new copper deposits were found at Pai-cheng, Urumchi, Kashgar and Ili in Sinkiang province.

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135 Rich iron ore deposits have been discovered with a proved reserve of as much as 47,537,000 metric tons in Sinkiang, sixt among all the provinces. (1945 Mining Report, China Geological Survey). In addition, some new iron ore deposits were found in Urumchi, Kucha, Pai-cheng, Wuka, Ta-cheng, and I-ning. Together with the discovery of some high quality tungsten ore in Wen-chuan of Sinkiang and some manganese ore in Kan-ku and Yung-teng of Kansu, Sinkiang possesses practically all the basic elements for the development of iron and steel industries.

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135 There are many inland lakes and dried up lake basins all over the northwest provinces, among them the Tsaidam of Chinghai and Tarim of Sinkiang, two of the largest inland drained basins in the world. They provide the basic sodium salts. The almost inexhaustible and widespread salt and soda deposits in Kansu and particularly in parts of Ninghsia, Chinghai and Sinkiang together with the nearby rich oil fields provide a sound basis for the development of chemical industries.

While the mineral resources of northwest China are still being surveyed and their actual extent is not known, the outlook

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[31] appears promising, particularly in the province of Sinkiang.
[161] All in all, northwest China with an area of 412,159 square miles and a population of 35,359,525, endowed with mineral wealth, has great prospects of becoming one of China's major industrial centers in the future.

B. The Principal Minerals

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1. Fuel and Power

a. Petroleum and Oil Shale

315 Until recently, oil refineries in China have been crude, most of them having been manufactured locally; the only ones

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of any size are located at Shih-you-ho in Kansu and at Tu-shan-
[439] tzu in Sinkiang. New refinery equipment was ordered from America at the end of the war, which provided a modern installation capable of handling greatly increased production and making oil products of a much better grade from the Shih-you-ho plants at the Yü-men field in northwest Kansu. Some similar modern refinery equipment has been bought from the Soviet bloc, reportedly Poland, Czechoslovakia and Rumania, for the

*563 184 628 325 439 476 Moslem enterprise and Chinese skill. For example, not many years ago in Tao-chou Old City, Kansu, there was an extensive industry of casting brazen pots and kettles for the Tibetan trade. The metal used was from old Chinese square-holed coin that is no longer used. This coinage was bought up and transported by small Moslem trader-muleteers and then sold to the Chinese artisans, who did the casting. The finished product was sold again to the Moslems, who took it into the Tibetan country as an article of trade. Thus, by Moslem enterprise a market was found for the product of Chinese skill, which kept the foundry fires going a good part of the year. However, this cooperative effort would be interrupted by the frequent disputes between the Moslems and the Chinese authorities. In the rural towns and urban cities the general pattern of division of occupations and vocations is that the Moslems follow the more adventurous subsidiary callings, which require more hardship and daring. Such occupations as innkeeper, trader, muleteer, carter, soldier, and the like attract proportionately more Moslems than Chinese. The Chinese, on the other hand, tend to monopolize the handicraft occupations. They make the best carpenters, silversmiths, blacksmiths, masons, and tailors. There are two exceptions to this general rule. First, Moslems prepare and make up furs, probably because the handling of sheep and lambskins was closely associated with the butchering trade which, except for pork, is Moslem. Second, the Turks in Sinkiang are good carpet weavers. "The Turkestan carpet-weavers practice a family trade, using cow or camel hair in natural and in dyed shades. The boys sit before the handloom and weave very rapidly, with no apparent pattern to follow. They are working out the conventional design which has been done by their own family for many generations, for the patterns are traditional and no one would think of varying them." The Chinese show greater aptitude, at least greater preference, for the scholarly callings; they are school teachers, accountants (even in Moslem firms) doctors, engineers, and administrative officials in the civil service.

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*563 184 621 162 (578) The cooperation or division of labor is limited exclusively to the towns and cities. In the rural communities, the Moslems and Chinese have not chosen the way of tolerant cooperation. There is practically no strictly farming village which has an equal mixture of the two groups; in every case the village is predominantly one or the other. Generally, the population is composed almost entirely of one group with only a few hangers-on of the other. In the basic occupation of the village - farming - cooperation is found only among people of the same racial group. Between the Chinese and the Moslems the rivalry is of sufficient intensity to eliminate or segregate one of the parties. There are villages in which live both Chinese and Chinese Moslems although in very small number. In every case, however, the representation of the two groups is not numerically equal, but is predominantly one or the other.

/The Han Chinese/

*563 minority tribes or bandits, and lately there have been skir-
*[175] mishes between the warlords and between the Nationalists and
[651] the Communists. These disturbances have not only deprived the people of normal livelihood but also increased their financial burden, as they have been taxed heavily by both the government
[731] and the warlords to support the fighting armies. Moreover, the region is susceptible to the disasters of flood and famine. The
[167] corruption in officialdom, the banditry, the armies and the dis-
[463] asters have caused people of means to leave the region and make their homes elsewhere. Of course there are officials and rich merchants who have authority in political and economic matters, but it may be said that the majority of those left behind are small business men and poor farmers who stay on their land and struggle for a living.

*563 131 It should be noted that the southeast part of Northwest China is the place where Chinese civilization and culture developed and matured. This region, around the Wei and Lo Rivers, referred to as Kuang-chung, was the most prosperous and well-developed part of China during many of the Imperial dynasties. According to Communist geographical division, Kuang-chung, the area within Shensi Province, is included in the Northwest region. It is a region of fertile soil, where Han Chinese farmers have made their homes for countless generations. The regions to the north and west are populated by the Chinese Moslems, the Mon-
[441] gols and the Tibetans. As this is the case, many Han Chinese
[439] who remained in the Northwest became merchants who traveled north to Mongolia and west to Sinkiang with their caravan trade. There are also soldiers and prisoners who had settled here generations ago.

*563 342 Village dwellings are the conventional types of mud huts. Some live in caves, the rich in elaborate caves with fine furnishings, the very poor in caves scooped out of the porous yel-
[369] low earth cliffs. In cities and towns where the wealthy merchants dwell, one of course finds the traditional big brick home with several courtyards, as well as modern two-story houses. But in Pao-chi, most of the people live in caves with regular doors and windows, dug out of the cliffs.

*563 262 The eating habits of these people are slightly different from those of the Han Chinese in other parts of China, in that more flour than rice is consumed. Rich people have no difficulty in
[556] obtaining all the delicacies they desire. Meat, eggs, fruits, fowl, rice, flour and vegetables are their common fare, but the poor people can afford only barley flour, millet and salted vegetables for their daily diet. Tou-fu, soybean cake, is consumed
*563 291 by rich and poor alike. Clothing in this region resembles that worn by Chinese in other parts of the country. Among nomads and the poor, sheepskin coats are very common. They are worn with the fur side inside.

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Kazakh and Mongolian by the Propaganda Department of the Sinkiang Sub-Committee of the Chinese Communist Party, which sold 243,395 copies. In 1951 alone, Mao's books, On the New Democracy and On Practice, and the People's Democratic Dictionary sold 131,000 copies.

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IV. Books and Pamphlets

Because the Northwest has been culturally backward for years, most of the books there have been imported from outside. The cultural development of China has thus directly affected the situation in the Northwest. If there are more books published in the country as a whole, the Northwest will proportionally benefit by this fact.

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After the Communists took over, achievements in the publishing business were boosted. In 1951 it was reported that from January to July 6,754 different titles were published, an increase of 158% over the same period of 1950. Among these, 2,540 titles were popular reading. This raised the proportion of popular books to 40.9% of the total.

In an article published in 1952, Hu Yü-chih, the Director of the Publication Administration of the Central People's Government of China, made the following statements: "On October 12, 1951, vol. I of the Selected Works of Mao Tse-tung was published. So far 3,020,000 copies of the first two volumes of this series have been printed and distributed.... During the past three years, the state-owned People's Publishing Houses alone...have published 48 titles and 3,686,000 copies of the classical works of Marx, Engels, Lenin and Stalin...."

According to his statistics, books and periodicals published before and after the Communists' conquest compare as follows:

Year	No. Copies Published	No. Periodicals
1936 (Pre-Communist record year)	178,000,000	32,300,000
After:		
1950	274,632,630	35,301,679
1951	669,639,911	176,774,253
1952 (estimation)	882,000,000	180,000,000

He further stated that before the Communists took over, the average number of copies for each title besides textbooks was 2,000. In 1951, the number was 9,782, an increase of about five times. He named the four best sellers in 1951 as follows:

1. The Popular Edition of the Illustrated Explanation of the Marriage Law - 11,500,000 copies.
2. The Popular Edition of the Illustrated Explanation of the Regulations for Punishment of the Counter-Revolutionists in People's Republic of China - 10,680,000 copies.

241 433 Such costs could be avoided if intensive farming measures were emphasized, internal markets developed, and these in turn linked to China through a network of transport.

II. The Communist Period

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A. General Outline of Communist Policy for Agriculture in the Northwest

The pattern of Chinese Communist agricultural policy for this region is similar to what has emerged in China. The only differences have been in the timing and pace of reform policies which stem trom the varying political, economic, and geographic conditions of the Northwest.

[423] When the People's Liberation Army had occupied the Northwest, land reform on a regional scale commenced. By 1951 land reform was completed in areas with an agricultural population of seven million; rents were reduced in areas with an agricultural population of ten million. (Current Background, No. 141, November 27, 1951. General Chang Chih-chung on Development in the Northwest. p. 14.) Immediately upon completion of the land reform, concerted efforts were launched to increase the agricultural and livestock production of the Northwest through cooperativization; by establishing mutual aid teams and then combining these into agr cultural producer cooperatives where land, farm implements, and livestock are pooled. The ultimate objective of the Chinese Communists is to cooperativize all agriculture in the Northwest, and through a network of such cooperatives, concentrate on raising productivity by expanding cultivation, sowing with better types of seeds, and using more advanced tools and farming methods. Cooperativization is taking place in villages and oases, and steps have been taken to establish state farms in regions where there are large tracts of reclaimed land.

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241 311 185 *668 Survey teams were sent out to determine what land might be reclaimed and cultivated. Upon the estimates of these teams, units of the army went out to reclaim the land. Because most of the land surveyed was desert, the construction and extension of irrigation works, the building of reservoirs, the setting up of irrigation pumps to pump the water through newly-dug canals over the desert had to begin at almost the same time.

311 185 *668 288 439 [248] Some progress has been made in extending cultivation and planting cotton by reclaiming waste land. Communist planning is ambitious and in future five year plans, they intend to make the province of Shensi a textile processing area to which Sinkiang and other areas in the Northwest will ship their cotton. In this way, it is hoped to ultimately make the entire region self-sufficient in textile production. Textile factories are being erected in Sinkiang too for the purpose of processing cotton produced there, and it is already reported that some cotton cloth is being shipped to the U.S.S.R.

and is used mainly for wrapping. The annual output of the white flax paper is about 966,870 bundles, and that of black flax paper is 3,982,480. Part of this is exported to Szechwan, Hankow and Anhwei.

(c) The "improved" paper. It is produced and consumed mainly in Kansu, at the rate of some 300,000 bundles per year.

(d) The "mulberry-skin" paper. It is produced and consumed mainly in Sinkiang, at the rate of some 565,977 bundles a year.

(4) Bamboo articles. A side-line of farmers, they are made in many places, especially in Hua-hsien and Han-chung, in Shensi and Min-hsien, in Kansu. The annual output is estimated as follows: (1)farming implements, 29,280 piculs, (2) sieves, 132,300, (3) large bamboo baskets, 480,000, and (4) small bamboo baskets, 27,000.

(5) Straw hats. Also a side-line of farmers, they are made in many places, especially in Feng-hsiang, Wei-nan, Lin-tung, and Chang-an, in Shensi. The annual output in Shensi alone exceeds 1,377,900 hats.

(6) Brooms. They are made mainly in the districts near Mount Chung-nan, such as Mei-hsien and Chang-an. The annual output exceeds 800,000 brooms.

(7) Straw mats. They are produced mainly in Sui-te, Shensi, Chang-i, Kansu and Ninghsia City, Ninghsia. The annual output exceeds 3,000,000 pieces.

(8) Wooden rakes. One of the main farming implements in the Northwest, they are made mainly in Chang-an, Pu-cheng and Tung-chuan, Shensi. The annual output is about 88,000 pieces.

(9) Iron utensils. They are produced mainly in Pao-chi and Feng-hsiang in Shensi, and Tienshui in Kansu. The annual output is about 76,000 counts.

(10) Carpets. Carpet-making is one of the main handicrafts in Sinkiang. The carpets come in various sizes, up to eight by sixteen feet. The annual output exceeds 10,000 square feet. Of that quantity, some six thousand square feet is exported to India, Afghanistan and Soviet Russia and the rest is sold locally or to other provinces in the Northwest.

6. Evaluation and Prospects.

For the time being, the Communists seem to have concentrated on two things in industrializing the Northwest, one being the cotton industry in Shensi and Sinkiang, and the other being the oil industry in Kansu, Sinkiang and Chinghai. From the economic point of view, these developments are not unnatural, because Shensi and Sinkiang have been famous for their raw cotton, and the oil reserve in China is largely located in the Northwest.

While the present industrial development in the Northwest may not appear so impressive, this area will probably become

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TRADE

I. The Pre-Communist Period

Trade in the Northwest before the Communist conquest may be discussed by provinces.

A. Shensi

438 491 Trade between Shensi and the rest of the country was carried out mainly through the historical Great Northwest Highway, which links this province with Hankow and Tientsin on the one hand, and Kansu and Sinkiang on the other. Since 1937, the National government has undertaken to extend the Lunghai Railway to the Northwest, and before the Communists took over it had reached T'ien-shui, Kansu. In addition, the northern part of this province was closely connected with Shansi through three regional highways, and the southern part was linked with Hankow through the Han River, and with Szechwan through the Szechwan-Shensi bridle pass.

366 635 The commercial centers of this province are as follows: (1) Sian, the provincial capital, which not only commands the trade of the whole province, but also carries considerable transit trade; (2) T'ung-kuan, which is a transportation center between the three provinces of Shensi, Shansi and Honan; (3) An-k'ang, also known as Hsin-an, a commercial center of the Han River drainage area; (4) San-yuan, the commercial center of the so-called North Shensi Plain; and (5) Han-chung, also known as Nan-cheng, a trade center between Shensi and Szechwan.

439 435 *175 According to statistics of 1934, a normal year in pre-war times, the total value of imports and exports of this province, including foreign trade, amounted to 57,168,455 yüan, most of which were carried out through Tientsin and Hankow. The details are shown in the following table:

Table I: The Exports and Imports of Shensi, 1934

Description	Value (yüan)	
A. Exports:		19,087,221
raw cotton	16,250,000	
hemp	200,000	
raw silk	300,000	
wool	160,000	
fur and hide	757,221	
tung oil	900,000	
raw paints and paint oil	250,000	
fungs-in-trees	270,000	

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B.	Imports		38,081,234
	textiles	22,209,861	
	sundries	6,968,868	
	medical herbs and drugs	2,232,542	
	apparels	1,704,563	
	machinery and iron goods	1,295,837	
	chinaware	1,087,299	
	edibles	781,044	
	kerosene and oil	701,134	
	cosmetics	572,751	
	paper	527,235	
	vehicles and transportation equipment	76,235	
	Grand Total		57,168,455

Source: Shina Shōbetsū Zenshi, 1943 ed., Vol. 6, pp. 805-15.

B. Kansu

Aside from the historical Great Northwest Highway, trade between Kansu and the rest of the country was carried out through the following routes: (1) the Yellow River, including its tributary, the Huang River or Hsi-ning-Ho, which is navigable between Hsi-ning and Pao-t'ou, the latter being the terminal of the Peking-Pao-t'ou Railway; (2) the caravan route between Hsi-ning and Ninghsia via Lanchou; and (3) the highway between Kansu and Szechwan.

The commercial cities of this province are as follows: (1) Lanchou (also known as Kao-lan), the provincial capital of Kansu and the commercial center of not only Kansu, but also Chinghai and Ninghsia; (2) Ping-liang, the commercial center of east Kansu; (3) T'ien-shui, the commercial center of south Kansu; (4) Lin-hsia, the commercial center of the area to the west of the T'ao River; and (5) Chang-yeh, the commercial center of the Ho-hsi Corridor.

According to 1933 statistics, the total value of imports and exports of Kansu amounted to 7,933,554 yüan, about one eighth of that of Shensi. The details are shown on the following table:

Table II: The Exports and Imports of Kansu, 1933

Description	Value (yüan)	
A. Exports:		1,536,832
fur and hide	714,105	
medical herbs	605,319	
tobacco	217,408	

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B. Imports:			6,456,722
	cotton piece goods	669,884	
	raw cotton	47,353	
	paper	102,340	
	iron and copper goods	40,362	
	tea	145,786	
	seafood	68,755	
	chinaware	13,850	
	silk	193,264	
	tobacco	48,300	
	sundries	5,015,022	
	miscellaneous	113,793	
	Grand Total		7,993,554

Source: Shina Shōbetsū Zenshi, 1943 ed., Vol. 7, pp. 634-37.

C. Ninghsia

The trade in Ninghsia is centered around its capital city, Ninghsia, which is the midpoint of the two important trade routes in the Northwest, one being the Yellow River, and the other being the caravan routes. The Yellow River route is usually divided into the following six sections:

Table III: The Yellow River Route (downstream)

Places	Length (li) (1 li = 1890 ft.)	Days of Journey
Hsi-ning–Lanchou*	480	3-5
Lanchou–Chung-wei	740	3-4
Chung-wei–Ninghsia	350	3-4
Ninghsia–Shih-ts'uan-tzu	190	2
Shih-ts'uan-tzu-Teng-kuo	200	2
Teng-kuo–Pao-t'ou	1,000	7-10
Total	2,960	20-27

*Including its tributary, the Huang River or Hsi-ning-ho.
Source: Shino Shōbetsū Zenshi, 1943 ed., Vol. 7, pp. 640-41.

The caravan routes consist of the following:

1. from Hsi-ning to Ninghsia via Lanchou,
2. from Sinkiang to Ninghsia via Alashan,
3. from Pao-t'ou to Ninghsia via the Ordos,
4. from Ping-liang, Kansu, to Ninghsia via Hua-ma-chih.

A caravan used to have thirty to fifty camels, each camel carrying about 375 pounds of goods and traveling about fifty to seventy li a day. (For modern highways see section Communications.)

According to 1933 statistics, the total value of exports and imports of Ninghsia amounted to 6,310,000 yüan, a little less

than that of Kansu. The details are shown in the following table:

Table IV: The Exports and Imports of Ninghsia, 1933

Description	Value (yüan)	
A. Exports:		4,040,000
opium	2,400,000	
sheep's pelts	900,000	
medical herbs	450,000	
wool	240,000	
hair-like weeds	50,000	
B. Imports:		2,270,000
cotton piece goods	1,400,000	
silk, woolen cloth, cosmetics	300,000	
sundries	120,000	
cotton	150,000	
grain	300,000	
Grand Total		6,310,000

Source: Shina Shōbetsū Zenshi, 1943 ed., Vol. 7, pp. 638-39.

D. Chinghai

Trade in Chinghai is centered around Hsi-ning, the provincial capital. Aside from the two routes which connect Hsi-ning and Lanchou, there is another route leading to Tibet and still another to Sinkiang. The main exports were fur, hide, grain, salt, lumber and medical herbs, among which fur and hide, the staples, are mostly shipped to Tientsin for re-export. The main imports are cotton piece goods and silk. Trade statistics are not available. It is also known that there was considerable trade between Chinghai and India, but details are lacking.

E. Sinkiang

Trade in Sinkiang is a little more complicated, because Sinkiang trades not only with agricultural China, but also with Soviet Russia, India and Afghanistan. So far as the trade with agricultural China is concerned, there are three main trade routes. One runs from Urumchi to Tientsin via Kobdo, Urga and Pao-t'ou, generally known as the Outer Mongolia Great Grass Route. Another runs from Urumchi to Tientsin via Qomul (Hami), Darkhan League, Kuei-sui and Pao-t'ou, generally known as the Inner Mongolia Lesser Grass Route. And still another is the historical Great Northwest Highway which leads to Sian via Qomul (Hami) and Lanchou. The Outer Mongolian route had been out of use since the independence of Outer Mongolia. The Inner Mongolia route was originally a caravan route. But since 1933, the section between Urumchi and Kuei-sui has been open to motor traffic under the name of Sinkiang-Suiyuan highway.

*668 491 198 Sinkiang and Outer Mongolia have been re-opened for traffic. (See section Communications.) With these improvements in transportation, it is only logical to assume that trade in the Northwest must also have increased in volume.

*668 198 433 [315] [288] Another important change is the increase of production of the Yümen Oil Field and the establishment of four new textile factories in Shensi (for details see section Industry). Although there is no information on the distribution of these products, it is reasonable to assume that most of them are intended for the consumption in the Northwest. If this is the case, the import of [439] textiles and kerosene, which were two of the most important items of the imports of this region, must have been reduced.

*668 198 248 [438] [439] Still another important change is the enlargement of cotton plantations in Sinkiang. It is reported that the China Cotton, Yarn and Cloth Company in Sinkiang-Uighur Autonomous Region plans to send five thousand tons of cotton to other parts of the country in addition to ensuring an adequate supply for local consumption. On November 3, 1955, the first cargo of cotton of Sinkiang was dispatched to Shensi for its textile industry.

B. Government Control

*668 655 43 The Communist control of trade in the Northwest is more or less the same as that in other parts of the country. The main instrument of control is the state trading companies, which are in charge of wholesale trade and, together with the various cooperatives and mobile trading units, purchase of native products from this region. According to Communist reports, the six basic commodities in Sian, i.e., food, cotton cloth, edible oil, coal, tea and salt, have been fully monopolized by the state trading companies since June 29, 1955; and all private wholesale establishments dealing with those goods have been liquidated. More than one hundred members of the "capitalist side" were sent to reform camps, and the store assistants were either employed by the state trading companies or sent back to their native places to seek other employment. In the Sinkiang-Uighur Autonomous Region, the number of branches of state trading companies exceeded five hundred in 1954, about eight times as many as in 1950. They provide the people there with general merchandise, cotton cloth, oil and fats, petroleum, pharmaceuticals and stationary.

Aside from supplying goods on the wholesale level, the state trading companies have also undertaken to buy goods from this region. Among the goods bought in 1950 are: (1) wool, 23,000 catties, (2) hides, 800,000 pieces, (3) intestines, 1,270,000 pieces, (4) bristles, 280,000 catties, (5) tung oil, 4,500,000 catties, (6) medical herbs, 4,000,000 catties, (7) cotton, 800,000 piculs and (8) grain, 130,000,000 catties (cf. The Native Products of the Northwest, preface, Sian, 1951).

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

COMMUNICATIONS

I. Introduction

A. Geographical Setting

101 The Northwest Region under Communist China consists of the provinces of Shensi, Kansu (including former Ninghsia province), Chinghai and Sinkiang Uighur Autonomous Region. It is surrounded on the northeast and east by Outer Mongolia, the Inner Mongolia Autonomous Region, Shansi, Honan and Hupei, and on the west and northwest by Kashmir, Afghanistan and Russia. Szechwan (including Sikang) and Tibet border it on the south.

B. Historical Background of the Northwest Trade Routes

*175 487 • [439] Commerce was possibly the main factor in the development of roads. In ancient times, the localization of scarce and desirable goods such as silk, led to definite long distance overland routes between China and Central Asia. The routes started either from Shensi, or Honan in China proper, and led via Kansu to Sinkiang, known as Chinese Turkestan. There were two important roads which connected China with Central Asia:

1) The Southern (or Silk) Road, from Tun-hwang in Kansu along the southern part of the Lob Nor and then along the southern brim of the Taklahakan desert via the cities of Yü-tien, Hotien (Khotan) and Kashgar to Ulugh Chat, thence a trade route leading to Central Asia through the Pamir Pass. Another road led from Turfan via Kurle Aksu and Kashgar also to Ulugh Chat.

2) The Northern Road went through the eastern part of Sinkiang along the Tienshan North Road by Hami, Turfan, Urumchi, Wusu, and Ili to Hocheng and thence to Alma Ata.

The origin of the caravan trade can be traced back even beyond the time of historical records, so we have no idea when these roads came into being. However, it was over these trade routes that the people of the East and West first met on peaceful terms, long before the seas had been navigated. To the ancient merchants this kind of route was the most natural and direct way to guide a caravan from Eastern Turkestan (or from China Proper via Turkestan) toward Bactria, or following the opposite direction from west of the Pamirs toward the Yellow River. This old trade found one of its best markets in the ancient Roman Empire, to which, among other things, the large amount of silk exported from China gave its name to one of the trade routes.

*175 648 487 The importance of China's commercial relations with Bactria and the Mediterranean provinces during the Han dynasty made it advisable for the court to send there such envoys as Chang Ch'ien in 122 B.C. and Pan Ch'ao under the Emperor Ming (A.D. 58-76) both empowered to negotiate treaties with the kingdoms of the west.

Tsaidam basin and developing the economy and culture of the national minorities.

Up to the beginning of 1956, the railway mileage in the Northwest region was increased to roughly 1800 kilometers from some 600 kilometers prior to 1949.

Based on the above-mentioned data, new railway construction in this region may be tabulated as follows:

Railway Construction in Northwest China
1950-1955
in kilometers

Line	length planned	date started	date completed	to 1955	Total
T'ien-shui-Lanchou	346	1950	1952	346	
Lanchou-Sinkiang a	2,800	1952	- -	646	
Paoki-Chengtu b	700	1952	1956	485	
Lanchou-Paotow	1,000	1955	- -	- -	
Lanchou-Chinghai c	1,500	1956	- -	- -	
Total					1,477[e] 3660[d]

a. To the end of 1955.
b. Of the total 485 kms. only about 100 kms were in Shensi.
c. Newly projected route
d. Based on the table of "Construction of New Railways in Chinese Mainland, 1950-1955" in Communication section of General Handbook.
e. Of the 1477 kms. about 1100 kms. were built in the Northwest region.

As shown in the above table, about thirty per cent of the total of new railways was built in this Northwest area. As officially reported, Communist China has scheduled to spend, on transport and communication projects, over 140 million taels of gold (1 tael is equal to 1.1023 ounces) of investments totalling over 700 million taels in capital construction during the First Five Year Plan. ("A Great Plan" People's China, August 1, 1955, pp. 5-6.) It appears clear that a very large amount has been spent on railway construction in this region, though no breakdown figure can be located. With regard to railway building materials, the same source indicated that "after reconstruction of the factories, Anshan alone will produce enough rolled steel to meet the needs of the nation's locomotive-building works, shipyards and motor and tractor works throughout the first Five Year Plan and the early part of the second. Anshan's annual output of rails will be sufficient for the laying of more than 3000 kilometers." It should be noted that at least up to the beginning of the first Five Year Plan, most of the materials for railroad building had to be supplied by the Soviet Bloc, particularly Russia.

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

thoroughly sound and sensible policy. The conversion of the Chinese is a tough proposition; but there is a far tougher one confronting the missionary in the North West, and that is the conversion of the Mahomedans and Tibetans in Kansu. The Chinese is apathetic towards Christianity, while keeping an open mind towards any aspect of it which may be turned to his material advantage. The Tibetan or Mahomedan on the other hand is usually not at all apathetic, but very actively hostile towards any attempt to convert him.

From Sanyuan to Hsian Fu is a day's march, called 90 li by the Chinese owing to the passage of the two rivers which occupies an hour or so, and is therefore considered the equivalent of 10 li. For us it was a long slow march, floundering through the mud in pouring rain. The road runs due south across the plain, the pagoda of the village of Ch'ingyang T'a being a prominent landmark for the first 30 li. A few li beyond this village the Ching Ho is reached and crossed by a cart ferry, and another 15 li across a low table-land of loess dotted with the curious tumuli, some from fifty to one hundred feet high and said to be the tombs of ancient kings, brings one to the Wei River, varying from a few hundred yards to a mile in width according to the season, and crossed by a cart ferry. These plains along the Wei and Ching rivers are the great cotton-growing areas of Central Shensi. Cotton has always been a staple crop of the province, and is one of the principal exports. It is now being grown more extensively than ever and is being bought up for export by the Japanese. The soil and climate appear well suited to its cultivation, and there seems to be no reason why its quality should not be improved by scientific methods, nor why there should not be a big cotton spinning industry in Hsian and the neighbourhood. As it is the Japanese buy the cotton, take it to Japan to spin, and then return it to the Chinese in the form of yarn.

We found the Wei River in flood and had a hard time crossing it. The ferry took us over the main stream, but two branches in flood had to be forded with the water up to the ponies' bellies and running like a mill race. One of the carts accompanying us, containing the baggage of the soldiers, apparently drove into a hole and disappeared except for its hood; we were too much occupied at the time with our own

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Old T'ao Chou lies in a valley about ten li north of the T'ao River at an elevation of about 9000 feet in the same region of bare red hills with cultivated valleys as the New City. At the time of our visit its chief feature was the fact that the four walls enclosed nothing but a mass of ruins, the town having been completely burnt out by the White Wolf rebels the year before; we saw many a ruined city in Kansu in the course of our travels—indeed in that province ruins are the rule rather than the exception—but nothing so utterly and completely destroyed as Old T'ao Chou. Outside the city, however, there was a suburb which did not seem to have suffered much, and here we were well lodged in a large Tibetan inn. T'ao Chou is the Kansu counterpart of Tachienlu and Sungp'an in Szechuan, a centre for the exchange of the products of China and Tibet, where barley meal, piece goods, tea, tobacco, and Chinese wares such as saddlery, boots, guns, felt, etc., are exchanged for wool, skins, furs, gold dust, medicines, deer's horns, Tibetan incense, and other produce of the highlands, a lucrative trade here largely in the hands of the Mahomedans. There are, however, certain marked differences in the conditions ruling at T'ao Chou and Tachienlu. For instance in the latter place trade during recent years has been greatly interfered with by the hostilities which have been carried on intermittently between Chinese and Tibetans during the past few years, whereas at T'ao Chou the traffic has been uninterrupted; secondly at Tachienlu the lamas and native tribesmen have been completely cowed by the Chinese and are not allowed to carry arms, whereas at T'ao Chou the wild-looking nomads swagger about the streets armed to the teeth, and have so far only been bested by the Chinese in commercial transactions.

A road leads from T'ao Chou through the grass country of the independent Golok to Jyekundo and Central Tibet. Though this route is little known, it is said to pass through good grass country most of the way, and is perhaps the easiest road from China into Tibet. Another road leads south to Sungp'an in Szechuan, passing over the Min Shan by a peculiar looking square gap in this rocky barrier range, called the "Shih Men" (Stone Gate), but it is little used as it traverses the territory of one of the most lawless tribes

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Wall; if this is so, the old gate and wall at T'ungmen Kuan, between Labrang and Ho Chou, is probably a portion of the same loop, which must have been constructed to protect the Hsining region against the incursions of Tibetans or Mongols from the Kokonor, and the course and history of which it would be interesting to trace. The road eventually debouches on to the city of Hsining, lying in a small cultivated plain of loess formed by the junction of three valleys, the Pei Ch'uan from Tatung Hsien, the Hsi Ch'uan from Tanko T'ing, and the Nan Ch'uan from T'a-erh Ssu (Kumbum), the combined streams going to make up the Hsining River.

Hsining is one of the chief cities of Kansu, being the centre of a region of fertile corn-growing valleys, producing wheat, barley, and particularly beans. Its commercial importance arises from its position near the Kokonor border, and together with Tanko T'ing, a day's journey further west, it commands the bulk of the valuable Kokonor trade in skins, furs, deer horns, musk, gold, and particularly wool. A state of passive hostility has reigned between China and Tibet since the collapse of Chinese power in Lassa consequent on the revolution, and the Szechuan-Tibetan trade through Tachienlu has suffered greatly thereby; the Hsining and Tanko trade, on the other hand, has continued uninterruptedly throughout these troubles, and has perhaps even increased. As elsewhere on this border this trade is largely in the hands of the Mahomedans. Before the Mahomedan rebellion of 1860–70 the Hsining-Kokonor road to Lassa was the most frequented route between China and Tibet, but was then replaced by the Szechuan road through Tachienlu; now it is coming into its own again. The interior of the city is fairly prosperous in appearance as far as Kansu towns go, but by no means indicative of the commercial and political importance of the place. The east suburb, the former Mahomedan quarter, is still completely in ruins, a relic of the last Mahomedan rebellion in 1895, when the city successfully withstood a siege by the rebels. The walls are particularly formidable and well built.

Hsining, as well as being the seat of a Taoyin and a Mahomedan General, has always been the residence of the high Chinese official controlling the immense territory of

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the Kokonor (in Chinese Ch'ing Hai, meaning, like the Mongol name, "Azure Lake"), who used to be known by the Tibetan or Mongol term of "Amban," but who at the time of our visit was styled in the republican manner *Ch'ing Hai Pan Shih Chang Kuan* ("Chief Authority in charge of the Affairs of the Kokonor Territory"). Soon afterwards the post and its occupant, an old Manchu, were abolished by Yuan Shih-k'ai's Government, and the control of the Kokonor territory handed over to the Mahomedan General of Hsining. This control is of the usual vague and shadowy nature, such as has been exercised for so long by China over her outlying dependencies. The Mongol inhabitants are ruled by their own princes under China's overlordship; the Tibetans wander pretty well at will over the territory, robbing one another, the Mongols, and the Chinese, and generally pay but little respect to their nominal Chinese masters. It is possible that the Mahomedans will now take measures to bring them more under control[1].

We remained some days at Hsining, but unfortunately had no leisure to visit either the Kokonor Lake or the famous monastery of T'a-erh Ssu. In the intervals of official business we were hospitably entertained by the Mahomedan General, the Manchu Amban, the Taoyin, and other officials. The former, like most of the Mahomedan leaders we met, was a bluff, hearty soldier and a delightful companion; he had served under T'ung Fu-hsiang at Peking in 1900.

Tanko and Hsining are the headquarters of the great Kokonor wool trade, which has been going on for twenty years or more and has now reached very large dimensions. This wool is produced on the grass lands of the Kokonor border, and is carried by raft and boat down the Yellow River and by camel caravan across the desert to Tientsin, whence it is exported to America. The trade is largely in the hands of the foreign export firms in Tientsin who, through their compradores, maintain buying agencies at various collecting centres such as Hsining, Tanko, Kueitê, Hochow, Hsünhua, Tatung, Yungan, and Êpo on the

[1] Such measures have since been taken, with the result that the Tibetans, and more especially the lamas, have on several occasions risen in arms against the Mahomedans, and the peace of the Kokonor border has been seriously disturbed.

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439 Kokonor border. The wool is usually bought by Mahomedan
471 middlemen, called *Hsiehchia*, and passed on by them to the Chinese agents. A similar, but smaller trade, is carried on at collecting centres such as Chungwei, Ninghsia, Shihtsuitzu, Wufang Ssu, and Huamach'ih on the borders of Mongolia in the north of the province, but this Mongolian wool is inferior in quality to the Kokonor produce.

651 The immense journey made by this wool from the
439 Kokonor to Tientsin is only rendered commercially possible by the Treaty right exercised by foreigners of bringing produce down to the coast from the interior under transit pass, which exempts the goods from taxation by the likin barriers *en route*, a fixed transit duty being paid to the Customs at the coast. This arrangement is all right when the provinces are knit together under a strong central government and when the finances of the country are national rather than provincial; under a loose federal system of semi-independent provinces, however, into which China appears at times to be drifting, the authorities of a distant interior province like Kansu can scarcely be expected to look with favour on an arrangement by which the most valuable trade in the province is in theory immune from all local taxation.

231 We purchased ponies at various places during our long
492 journeys as we required them; one of the best I secured was acquired at Hsining. These Kansu ponies are bred on the grass-country of the Kokonor, and the two chief collecting centres for horse flesh are Hsining and T'aochou, especially the latter. They are of an entirely different breed to the East Mongolian pony so well known in the Treaty ports. The Kansu pony is much finer in appearance though not so strongly built or as good a weight carrier at fast paces as the Kalgan pony; and being usually handled at an earlier age he is generally more civilized. For the purposes for which they are required, that is to say long road journeys at four miles an hour or so, the Kansu ponies would be difficult to beat anywhere, doing twenty to thirty miles a day for weeks or months on end, with the roughest of stabling, and on a diet of chopped straw, bran, and peas. A *Pei K'ou Ma* (pony from the Northern Passes, i.e. from Kalgan) is considered of little account in Kansu, and

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tion comes to an end, and the fertile plain gives way to a sandy waste. Eventually, after some twenty-seven to thirty hours of actual drifting down stream from Chungwei, exclusive of halts, we reached the walled fort of Hung Ch'eng, which is, so to speak, the port of Ninghsia, lying on the right bank at the point where the Great Wall and the main trail from T'aiyuan *via* Suitê to Ninghsia strike the Yellow River. Behind it the land rises in sandy uninhabited downs, the beginning of the Ordos desert. The river is here about three-quarters of a mile wide and is crossed by a ferry. Ninghsia lies 40 li inland on the opposite side.

As our ponies had not yet turned up on their overland journey from Chungwei we found ourselves stranded on the river bank opposite Hung Ch'eng, until the Ninghsia authorities, learning of our arrival, sent some animals down to meet us. The trail to Ninghsia leads across a strip of waste land five li in extent stretching along the river, and then runs for the rest of the way through irrigated fields, mostly under rice, traversing several large irrigation channels. There is probably more rice (though of an inferior kind) grown on the Yellow River plains between Ninghsia and Chungwei than anywhere else in China north of the Ch'inling Shan; but also this was the only region in Kansu where we were troubled by mosquitoes, the elevation being under 4000 feet. We spent a few days in Ninghsia, being hospitably entertained by the Mahomedan General and other officials. It is a large town, and a political and commercial centre of some importance, but the interior is very dilapidated and poor-looking. It is the centre of trade with the Mongols of the Ordos and the Alashan (the latter really the name of a Mongol state rather than a mountain range), chiefly in wool and sheep and goat skins; a particularly fine lamb-skin, called *t'anyang p'i* is a noted local product, as well as felts and carpets. An old Ninghsia rug is of considerable value anywhere. The local Mahomedan General, Ma Fu-hsiang, who is also a sort of Military Governor of North-Eastern Kansu, is one of the leading Mahomedans of the Province, and represents a fine soldierly type of Chinese Moslem. He served under T'ung Fu-hsiang in Peking in 1900 and commanded the Dowager Empress' escort on the retreat to Hsian. The Manchus had no more loyal servants

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house-boats; they are used for the conveyance of the wool down stream, and are as often as not tracked up empty. For the convenience of future travellers on this route, it may be stated that the hire of one of these large boats from Ninghsia to Paot'ou should be about 35 taels, and of a small boat or raft from Lanchou to Ninghsia about 25 taels; but with a limited amount of baggage the journey can be accomplished very much more cheaply by hiring accommodation on a lader. wool boat. The rapidity of the journey depends on the amount of wind met with, as with high winds, which are frequent in the Ordos, the clumsy scows are blown ashore or on to sand-banks, and have to tie up till the weather calms. Night travel is possible part of the way round the Ordos. It is a peaceful journey, navigation consisting in keeping the boat more or less in the middle of the current and watching the banks drift by. The boatmen are mostly Mahomedans, and thoroughly up to their job. We were much delayed by wind and other causes and took ten days to get to Paot'ou, the actual floating time being about 100 hours.

We finally left Ninghsia, or rather Hung Ch'eng, on September 9th and reached Shihchu Shan in the evening of the following day. The weather, as all the way down the river, was beautiful, cold in the early mornings, but brilliant sun during the middle of the day. Between Ninghsia and Shihchu Shan the river is a broad and placid stream with many shallows and islands. On the right hand is sandy desert, the Ordos, now included in the "Special Territory" of Suiyuan; on the left hand the land is still a part of Kansu province, a strip of waste land along the river, behind which lies the irrigated belt, with cultivation, trees, and houses, backed by the Alashan mountains. In places the sands were grey with geese. Shihchu Shan, locally known as Shihtsuitzu, is an unwalled township built of mud, which appears to owe its existence to the wool trade. It is a weird and desolate little place, lying on the left bank at a point where the Alashan mountains and a low range in the Ordos converge on the river, which narrows to a few hundred yards in width. All around are desert hills. The community, consisting of the native agents of the foreign wool exporters of Tientsin, is engaged in drying and re-

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packing the wool which comes down from Western Kansu by boat on the river and by camel overland, and in collecting local produce from the Mongols. The overland trail from Paot'ou, eight to ten marches from well to well across the Ordos desert, here strikes the Yellow River, crosses by a ferry, and continues up the plain to Ninghsia. Supplies must be laid in at Shihchu Shan to last to Paot'ou, little or nothing being obtainable in the Ordos *en route*.

Leaving Shihchu Shan we passed finally out of Kansu into the Ordos. The river runs for some hours with a rapid current between bare mountains, which gradually recede and give way to sandy desert. After about twelve hours drifting down stream Tengk'ou, a desolate little village in the desert on the left bank, is reached, and some eight hours further on the township of Santaohotzu is passed, where there is a Catholic Mission and a considerable Chinese population engaged in agriculture round the old branches of the Yellow River. The river banks on either side are lined much of the way with a belt of willow scrub, which furnishes a most useful supply of fuel to the boats going up and down. The current is fairly strong through the Ordos, considering the level nature of the country, but we were frequently compelled to tie up to the bank to wait for the wind to drop. On one of these occasions my five ponies, which were being exercised on the bank, took alarm at something and galloped off into the desert. We followed them for miles and then lost their tracks on some hard stony ground. The country was desert without a sign of life except for numerous antelope and an occasional camel turned out for the summer, and the boatmen expressed the opinion that we should never see the ponies again unless we chanced on them further down stream, as though they had galloped off inland they would be bound to return to the river for water. On the following day after having drifted many miles further down we fortunately spied a Mongol watering his camels on the bank, who turned out to have met the ponies inland, and they were soon recovered, very hungry, thirsty, and tame.

Lower down we met again and again with the most violent winds, necessitating long and weary delays in the desert. There was some trouble with Mongol brigands going on in this neighbourhood, and on one occasion shots

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were fired at us from the bank, though our boatmen and escort were uncertain whether they came from brigands or from soldiers signalling us to stop; the river being wide, however, and the current swift we did not trouble to enquire. In many places when tied up to the north bank we found the ground pitted with small holes, the work of the liquorice root diggers. This is an old industry which has revived considerably of late owing to a foreign firm commencing to buy the produce for export. The liquorice-producing areas in the world appear to be limited in extent, and this is one of them. Twenty-four hours above Paot'ou the Wula Shan mountains are reached, a bare rocky range running a little inland along the north side of the river, and a prominent landmark from afar. In this neighbourhood the Ordos bank, hitherto uninhabited desert, begins to be populated, and Mongols and Chinese are to be seen with many camels, sheep, and ponies grazing on poor-looking downs. As Paot'ou is approached farms and villages become numerous on the north bank, and the plain between river and mountains is a vast corn-field.

Paot'ou Chen (also known as Hsi Paot'ou) is a large walled town lying a little way back from the Yellow River in the corn-growing plain which slopes up towards the Tach'ing Shan, a continuation of the Wula Shan. It is remarkable in many respects; in the first place it is essentially a new and growing place, unlike the dilapidated and hoary old towns of Kansu, and is the centre of a fertile corn-growing area which a generation ago was unoccupied except by a few Mongols and their flocks. There is probably plenty more good land waiting to be opened up further west, north of the Yellow River, and the curious spectacle may here be witnessed of the Chinese colonising Canadian-like prairies within the borders of their own republic. Secondly, as well as being a cleaning and repacking centre for the Tientsin wool trade like Shihchu Shan, it is evidently a commercial centre of considerable and increasing importance for the import and export trade of the vast hinterland to the west. We found more evidence of trade activity in this isolated town than in any city in Kansu. Unfortunately, situated as it is on the very outskirts of Chinese civilization, Paot'ou appears to have suffered greatly from the prevailing

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lawlessness of the past few years, which fact, however, only makes its commercial prosperity all the more remarkable. It evidently owes its importance to its position as the most westerly outpost of Chinese trade in this direction, and like Kueihua Ch'eng, is one of the starting-points for caravans going west. The Mahomedans appear to form an important element in the trading community. There was no civil official at the time of our visit, but a large garrison of soldiers; the inhabitants seem a rough lot, as is to be expected in a frontier town.

At Paot'ou our river journey came to an end and we hired carts to convey our baggage to Kueihua Ch'eng, distant four marches, the usual stages being, Salach'i 90 li, T'aossu Ho 70 li, Pihsuehchi 90 li, and Kueihua Ch'eng 80 li. The road runs east across an undulating cultivated plain accompanied by the Tach'ing Shan range on the north. Except for some marshy patches of grass land which have to be crossed, the going is good, and I have never known Chinese carts to travel faster, our ponies frequently having to trot to keep up with them. The traffic was surprisingly busy on the road which evidently carried a bigger trade than any trail in Kansu. The inhabitants are apparently all Chinese, but at a farm where we stopped for a meal the owner and his wife though dressed in Chinese clothes could only speak Mongol; and another sign of the former Mongol population is a picturesque lamasery on the mountain side, which from its appearance might equally well have been situated on the Kokonor border. The Mongol lamas are very like their Tibetan colleagues, as is shown by the accompanying photographs (see frontispiece) of a so-called Devil Dance, which were taken at a big monastery in Eastern Inner Mongolia, and represent the "Dance of the Black Hat," the commonest religious dance in Tibet. It represents an incident in Tibetan history namely the killing of King Glangdarma, the notorious persecutor of Buddhism, by the lama Dpalgirdarje in A.D. 842; the lama danced before the King in the costume shown in the photographs, concealing in his broad sleeves a bow and arrow. The photographs facing pages 200 and 202, which were taken at the same Mongolian monastery, also represent purely Tibetan ceremonies, namely the *torma* offering for warding off

Geography of the Chinese Empire, 1908, believes there are 500,000 inhabitants; Filchner, Bilder aus Kansu, 1912: 300,000-400,000 inhabitants. The high figures are improbable if only because, according to the census of 1910, all of Kansu has only about 4,000,000 inhabitants and according to the census of 1831 the whole district had only 468,000 souls. 361

Lanchow fu's chief source of revenue is its tobacco industry. The so-called Lanchow schui yen, that is, the water-pipe tobacco which is greenish in color, bites the tongue and is very finely cut, almost pulverized for the trade, is manufactured here. The Chinese value it very highly and it has for years been shipped far south, to Szechwan and the Yangtze Valley. On the outskirts of the city, in fields irrigated by means of large wooden water wheels (Plate XXXI), practically only tobacco is raised. (3) It is a species that I did not see 249 439

3. Besides tobacco, some rice and cotton, poppies, wheat, etc., were planted; only on the Hwang Ho bank and on the islands did groves of pears and peaches, and jujubes and grapes cover a large area.

farther south, with broad, thick, dark green and shiny leaves. In the fall the plants are very carefully pulled out of the ground and dried under straw coverings so that they keep their green color. There are about 20 large hang (manufactories) besides 70 small ones. In these all kinds of other ingredients are added to the tobacco and with the addition of a great deal of hung ma (linseed oil) the leaves are hammered together and pressed into cubes one to two cubic meters in size. At certain times one sees strong workmen everywhere along the streets working in 16-hour shifts, cutting up such cubes with a long plane. The commercial value in the city alone was 2,000,000-3,000,000 marks.

For years there was also a mechanical cloth-weaving industry in Lanchow fu, which had been established in the '70s by the great viceroy Tso ts'ung /152/ and was run by four Germans. But the Chinese officials who supervised it stole so much that it was given up as unprofitable more than 20 years ago. 288

Because of its location the city is, of course, also a center of transit trade. Wooden rafts consisting of several layers of beams are built here on the Hwang Ho out of wood from Tao tschou. Several 501

T 619

together in Hsining and on the Koko Nor as the Mah'ah'kami, i.e., "those living beyond the Machü." Their chief /178/ is the Ts'ien hu of Lu tsang. But this chief, too, cannot by any means hold together and rule all the tribes round about him.

Everywhere in Tibet there is a tendency toward splitting-up and separating into tribes and sub-tribes, an eternal feud, much worse than in the Middle Ages in Germany. But that is the very reason why the Chinese still have some power there; the Chinese like to see quarrels going on. They fill the pockets of officials and make ruling easy. Even in the year 62 B.C. in a report from the throne by General Tschao, the policy to split up the Tibetans is developed and recommended.

C 579

/178/ Doba on the upper Hwang Ho, repayment of stolen goods. Twenty-five people from Lhasa, merchants and representatives of the most sacred monasteries of Central Tibet, had been attacked and robbed near the source waters of the Hwang Ho. The Tibetan Lhasa government placed the loss at 26,700 taels (according to the then rate of exchange in silver: 70,000 marks) and the Lhasa-Tibetans sued the Chinese government. (1) The Ngolok tribe had perpetrated the

C 431

1. From this we may draw some conclusions as to the extent of the trade between Central Tibet and Dankar. Each year two such caravans go from Lhasa to Dankar and vice versa The value of these would altogether amount to not more than 100,000 taels. The value of the animals should in part be included, for they are also commercial goods. The yaks used as pack animals are largely sold in Dankar by the people from Lhasa as well as from K'am and mules bought in their place, which they in turn sell at a profit when they get home. The trade of Dankar with the surrounding nomad country is almost three times as large, so that we arrive at a total of little more than 1,300,000 marks for Dankar's imports and exports. (Rockhill in The Land of the Lamas. p. 111 estimates the total value of the trade in 1889 at 150,000 taels.)

C 579

attack and that is why the ting of Dankar was obliged to travel to Denang.

was accepted! Two Tibetans ride up to us and lead us to an attractive meadow not far from the tent of the humbo. There we pitch camp. Our animals are led to pasture by the Tibetan shepherds. But the warriors disperse as quickly as they have come. Most of them disappeared without having honored us with a glance. After all, a much greater danger for the tent village might arise the next minute from some other source! Poor Tibetans, they can never enjoy their property! T 609

I now learned that we had come to the Sidia tribe. It is 130 families strong and at that time owned an extensive territory on the left side of the Hwang Ho, between the Tschürnong River and the Hwang Ho (Plate LXV). The humbo of the tribe was called Tschubttscha and did not have a mandarin button from the Chinese government, which means that his emperor did not recognize him. Nevertheless, the tribe is not as independent and wild as the Ngolok tribes. The Sidia Tibetans are still permitted to travel to the Dankar market and buy flour and other supplies. T 619 101

The suzerainty of the Chinese over North Tibet is - as I have said before - entirely a food question; it is maintained only because of certain needs of the nomads. The latter have an abundance of nourishment as such, but apart from a few vegetables, onions and the potentilla roots, their diet consists purely of animal produce. They have meat and milk and milk products, such as butter, sour milk and dried pot cheese. But from ancient times the Tibetan nomads have been so used to cereals that they find it very unpleasant and unwholesome if they are obliged to get along without these. Most of them are modest and behave themselves and do not rob government caravans because if they did they would not be permitted to buy grain in the Chinese market. The Sung pan dealers come every year to the Sidia and the Ngolok, as well as to the Schüch'tsong, etc., but they do not bring much flour because selling flour does not pay. The great risks which the merchants assume on the way do not by any means balance the profits, and besides, too many pack animals are required. Furthermore, the home of these merchants, Sung pan ting, is in the Szechwan province and thus they do not come from a region abounding in grain. In Szechwan there is more rice, corn and tea cultivated. The Sung pan merchants bring mostly tea. The tsamba and the wheat which the nomads prize is more cheaply and consistently furnished by the Kansu markets, especially the city of Dankar with the extraordinarily fertile Hsining Valley beyond it. That is also why the resident minister of Northeast Tibet can have his seat in Hsining, that is, T 439 262 631 C 631 I 439 631

T C outside the territory ruled by him. The government in Hsining
439 never encourages its compatriots, the Chinese merchants, to extend
631 their trade to Tibet. On the /317/ contrary, the Chinese who wish to do business in Tibet must pay the yamen large sums annually for their license and on top of it, the Chinese officials rigorously tax all goods that are brought across the border by Chinese. But the Tibetan nomads are permitted to cross the border free and without paying likin, if they belong to an irreproachable tribe. The Tibetans are treated as extraterritorial persons. But if a member of a tribe has committed an offense, the chieftain and the whole tribe are held
T responsible. If the fine imposed on the tribe is not paid, the market
[579] is not open to the tribe as a whole. It is, of course, not always easy to find out which tribes belong to a robber band, for the robbers of that region operate largely the way the highwaymen of former times in Europe did: they blacken their faces or wear a mask. All the populous Ngolok tribes on the Upper Hwang Ho have been forbidden for reasons of state to visit the market in Dankar because they have scored far too many misdeeds. For their flour supplies they travel into the valleys on the Upper Yangtze Kiang or to the Labrang gomba not far from Hsün hoa ting. The roads thither are very poor. And besides, the barley they buy there is more expensive and there is less of it than in Dankar because it goes through the hands of middlemen before it gets there. For these reasons alone the Ngolok tribe of
C
631 Horkurma (1) whose pastures are situated along the uppermost part of

1. I have visited this tribe repeatedly, the last time in the winter of 1907. In 1904 I was there with W. Filchner. Filchner mistakenly refers to it as "Rischowarma"; he mistook the name of a town for the name of a tribe. At that time the tribe was encamped at Retschüwarma, meaning Re Tschü estuary, that is, into the Hwang Ho. The tribe, of course, consists only of nomads who change their camp site every few weeks and can therefore never call themselves after one particular camp site.

the Hwang Ho has been trying for decades to come under the jurisdiction of the Hsining government. But the Hsining government does not want to accept them because the Horkurma group is justly considered one of the most notorious of the robber bands. It was Horkurma men who once assaulted General Prschewalski's caravan and whose attack the great explorer describes in a letter to the Tsarevich, dated August 8,

date and my Hsining amban passports were faked and not valid. 000
When I reached Ta tsien lu the German consul in Tsch'eng tu fu had demanded per telegraph to know where I was going but had not, of course, even remotely considered providing me with recommendations to Sung pan ting when I replied to him, also by telegraph. /Plate LXXIV faces p. 320 in the original text./ /321/ Tsch'eng ör fu ting of Sung pan ting who at each interview asked me for such recommendations, finally went so far as to send false reports and gossip about me to Tscheng tu fu and the German consul did not represent the interests of his countryman over against the Chinese, he did not examine the reports to see whether they were in accordance with the truth, he only sent them on and forthwith forbade me to make a new journey into the Ts'ao ti. Fortunately, I was already on my way and learned of what had happened only at the coast, on my way home. /Figure 14 appears on p. 321 in the original text./ /Table LXXV faces p. 321 in the original text./

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CHAPTER XVII
Conclusion

There are thousands of little roads and paths from the Labrang monastery into the Ts'ao ti, by means of thousands of threads is the mighty and rich lama residence connected with the wild hordes of the steppes. But down to China there is only one single road. This follows the winding course of the River Sang Chu on which the monastery is built. It leads past a few other monasteries and hermitages, past scattered Tibetan villages and small farms, and miserable fields wrested from the turbulent waters and the rocky slopes. Dense forests close it in and rocky peaks covered with glistening snow look proudly down on the wanderer who laboriously works his way over large stones, up and down, along passages bordering rock walls, through fords and other nuisances. C 487

At last, on the third day, the mountains are suddenly lower; at a bend in the valley just below a Tibetan village an old wall blocks the valley. At the ruins of a gate, called kwan men, there are Chinese soldiers who gruffly demand a small sum from every countryman. We ride through the kwan men and suddenly the valley opens up and becomes the wide, fertile valley plain of Ho tschou, which from here extends 40 kilometers to the northeast. (1) The next step C J 439

1. At this kwan men the shipment of Tibetan wool down

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the river of Sang Chu begins, and it is transported on rafts made of tubes. Since 1900 trade in North Tibetan wool has taken on very significant aspects and the prices for raw wool have thus soared all at once in all of Kansu. The Yang hang, the agencies of foreign export firms, have thereby not become popular with the people, however; on the contrary, since all food supplies have risen concomitantly, the export firms are blamed for it, and rightly so.

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takes us into the loess country of Kansu and a white, dry hood of dust lies over the landscape. There are no more rocks to be seen. Only thick loess and beneath it red loam are the materials out of which the hills on either side of the valley are formed. There is one village after another. Soon the road is seething with people. They are hurrying to the market of Hanchow, in carts or mounted on donkeys, or mules, and covered with dust. For a little while the Tai tse Shan which my Sang River must break through on the way from Labrang sends me a farewell greeting from Tibet. A defiant warrior, a true Tibetan watchman, stiff and rigid with steep battlements, it gazes down upon China and upon the pale and barren loess. Too soon, however, it is lost to view; the loess haze lies too dense and thick over the valley. It had been only four days since it had rained and already the eye could not penetrate the fine dust for a great distance.

Two years before on my way from Di dao tschou I had become acquainted with the clay basin of the Ho tschou region where it extends from east to west. This time /323/ I traveled through it in a straight line to the chief city of the province, Lanchow fu. I had now reached the Chinese highways and the region of the hostleries in which I could get nourishing food for the animals; therefore I traveled from morning till night and in spite of my slow pack animals, the many mountains and poor roads, covered 100-140 li a day (50-70 kilometers).

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Very near the city of Ho tschou - exactly east of it - a mule track climbs up to a narrow, winding loess ridge which holds up the traveler for a day and a half and takes him through a labyrinth of deep ravines up to the banks of the Tao Ho (Plate LXII). At a depth of 20-30 meters loess covers the 300-400-meter mighty red clays and sands which in the main are deposited horizontally and in narrow ravines have been washed away by the flowing water, down to a substrata of granite. In the places where there is loess, civilization is possible. However, in the vicinity of the Tao Ho River it became